

# ZION'S

VOLUME II.



# HERALD.

NUMBER 4.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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THURSDAY, JANUARY 30, 1823.

[HALF IN ADV.]

## METHODIST MISSIONS.

The missionary exertions of the Wesleyan Methodists originated principally with Dr. Coke. He commenced the first, without the patronage of any society, and continued it a long time by his personal exertions. Their attention was first directed to the

### WEST INDIES.

#### Antigua.

In 1760, N. Gilbert, Esq. of this island, having been impressed with divine truth while on a visit to England, returned home, and made exertions to promote religion. He first collected a few persons at his house on the sabbath; and afterwards preached in public to whites and slaves. He gathered about 200 into a christian society, and watched over them till his death—They then had no guide for nearly 20 years, till Mr. John Baxter came over as a shipwright, and commenced preaching. He collected the remnants of the former congregation; and in 5 years it amounted to about 1000 members.

In 1786, Dr. Coke and three other preachers sailed from England for Nova Scotia, but were driven to the W. Indies, and landed in Antigua. He left one preacher to assist Mr. Baxter.—Since that time, the Methodist society has had variations; but had increased in 1819, to 3500 members. In St. John's sabbath school were about 300 children. Laborers, William White, Joseph Maddock, Thomas Pennock.

In Barbuda, a small island near Antigua, the work of God, a few years ago, was very promising.

Dr. Coke then visited

#### Dominica.

Here he prepared the way for a missionary, who was sent about two years after, and soon collected 150 negroes into a society. His successor gathered at Prince Rupert's Bay, a society of several hundred. The mission has flourished, though often deprived of its preachers by death. In 1819, there were 633 negroes members of it. Missionary David Jones.

#### St. Vincent's.

This mission was commenced in 1787, by an attempt to establish a school among the Caribs, or natives. This object was defeated by the interference of catholic priests from Martinico.

The next attempt was among the negroes. The legislature patronised them at first; but afterwards forbade their preaching on pain of a fine for a first offence, corporal punishment and banishment for a second, and death for a third. The government at home disallowed the act; since which no material impediment has obstructed the mission. In 1812, the number belonging to the congregations was 2370; in 1819, 2595. Missionaries, J. Mortier, S. Brown, W. Ames.

#### St. Christopher's.

In 1787, Dr. Coke visited this island, and left a missionary. He soon collected a small congregation, which has greatly increased; having enjoyed almost uninterrupted prosperity. In 1804 the society contained 3017 members; in 1819, 2209. Missionaries, W.

Gilgrass, J. Chapman, J. Hirst.

#### St. Eustatius.

Dr. Coke visited this island in 1788; and instructed the slaves in small companies. He was forbidden to preach, and threatened with imprisonment. The governor also cruelly persecuted a slave, who attempted to teach, and at length caused him to be sold and carried away.

After the island fell into the hands of the British, a mission was established by permission of government. In 1816, the number of negroes in society was 363; in 1819, 274. Missionary, Patrick French.

#### Nevis.

Dr. Coke left a missionary here in 1785. The planters at first opposed the mission, but eventually favored it, and also attended on preaching themselves. A respectable society of negroes was formed in Charleston, the capital. The sabbath which had been a common market day, was observed; and the negroes, instead of dancing, drinking, and fighting, came in crowds to hear the word of God, and sing his praise. In 1801, the members in connexion were 1414; in 1819, 995. Missionaries, John Dare, John Marshall.

#### Tortola, and the Virgin Islands.

The mission here was established in 1788 by Dr. Coke, under favorable auspices. It did not however prosper for some time. At length a society was formed, and the word prevailed. The work spread from Tortola among the scattered families of the neighboring islets. Religion is here tolerated and respected by the principal inhabitants. In 1809, the chief magistrate had seats in the chapel, and regularly attended. The society had then 2337 members; in 1818, 1943.

All the expence of the mission is defrayed by the exertions of the people. Missionaries, James Whitworth, George Jackson, John Colmer.

#### Jamaica.

Dr. Coke visited this island in 1789. Soon after a missionary arrived at Kingston. The mission was favored by all classes. But ere long the whites, including the magistrates, opposed it with great inveteracy. In 1802, an act was passed, forbidding unlicensed persons to preach, on pain of confinement to hard labor; and in special cases, subjecting them to any punishment short of death, which the assizes might please to inflict. The missionaries obtained licence to preach at Kingston; but not at Morant bay, where they were obliged to desert their society.

These measures did not receive the royal sanction: but the colonial legislature found many devices to embarrass and persecute the missionaries.—In 1812, one of them was imprisoned a month, for preaching on the Lord's day. Mr. Davies, arriving in 1814, obtained licence with much difficulty; and the chapel which had been closed seven years, was opened, and the hungry and scattered flock collected. He was soon removed by death; and the chapel was again closed. The number in the connexion in 1815 was 1937; in 1819, 4874. The stations are at Kingston, Spanish

town, Morant bay, Grateful hill, Fal-mouth and Montego bay, and Port Antonio. The missionaries, in 1819, were G. Johnstone, W. Binning, W. Ratchiffe, James Underhill, John Shipman, John Hudson, James Horne, O. Adams, and J. Hartley.

#### Hayti.

The stations are at Port-au-Prince, and Cape Henry. Missionaries, John Brown, James Catts, W. W. Harvey.—"Their labors are increasing and their prospects brightening."

#### Trinidad, 1788.

Missionary, Samuel P. Wooley. This mission is subject to restrictions. Members in 1819—whites 7, blacks 241.

#### Tobago.

Missionary, Jona. Raynar. "The chapel is generally filled." On some estates, instruction is freely permitted. Members in 1819—whites 10, blacks 140.

#### Grenada, 1788.

Missionaries, W. Shrewsbury, W. Joy. Six estates are under their care—and a society in town. More than 100 children are under instruction; and 60 adult catechumens, who are very ignorant. Members in 1819—195.

#### Barbadoes.

Missionary, Moses Raynar. He has a sabbath school of 100 children. In 1819 there were 10 whites and twelve blacks in society.

#### St. Bartholomew's, 1788.

Missionary, David Hillier. Members in 1819—whites 14, blacks 449.

#### Anguila.

Members—whites 9, blacks 160.

#### Bahamas, 1788.

Missionaries, at New Providence, Roger Moore; at Harbor Island, W. Wilson; at Abaco, John Davies. Several laborers have died within a few years; and some restraints are imposed on the mission. Members in 1819—whites 539, blacks 517.

#### Bermuda, 1788.

Missionary, W. Sutcliffe. Members in 1819—whites 26, blacks 63.

#### SOUTH AMERICA.

#### Demarara, 1809.

Missionaries, W. Bellamy, and M.M. Thackray. This mission has flourished, notwithstanding vexatious opposition. In some instances the slaves are forced into the field on Lord's day, to prevent their attendance on worship. A missionary society is commenced in the congregation, and promises 4 or 500 dollars annually. Several of the slaves subscribe.

#### NORTH AMERICA.

Canada, Nova Scotia, New Brunswick, Newfoundland.

Missions have been established in these places, in the present century.—We have no particulars respecting them—except that there were in them all, in 1814, seventeen missionaries, who reckoned in society 1570 members.

#### AFRICA.

#### Sierra Leone.

Missionaries, John Baker, John Gileson. There has been considerable success at Leopold Town, where the chapel, containing about 250 people, was quite too small.

Kamiesberg, Namacqua Country, 1817. Missionaries, Barnabas Shaw, Ed-

ward Edwards, James Archbell; and Jacob Links, a native assistant. Previously in 1819 thirty natives had been baptized; & many others cured of their idle habits. Another settlement was contemplated about two days' journey distant, which will afford access to a body of bastard Hottentots.

#### INDIA.

#### Madras, 1814.

Missionary, James Lynch. Another has been appointed. Mr. Lynch has purchased premises for a mission house and place of worship, in the midst of a large heathen population.

#### Bombay, 1818.

Missionaries, John Horner, Joseph Fletcher. Number of members 22. A school is opened, in which 50 boys are taught. This station gives access to an immense multitude of pagans; and also to native Portuguese, even more immoral than the pagans.

#### Ceylon, 1814.

Dr. Coke, with missionaries in company, sailed for this island, but died on the passage. Five of them arrived in safety, and commenced schools in some of the principal places. It was not long before they were cheered by the conversion of a Buddhist priest. They have at Columbo a dwelling house, chapel, printing office, type foundry, &c.; a sabbath school in the fort, and a large one including many natives, in the suburbs. The stations are Columbo, Jaffnapatam, Trihcomalee, Batticaloe, Galle, Matura, Negombo, Cultura, and Point Pedro. The missionaries in 1819 were W. M. Harvard, B. Clough, W. B. Fox, J. McKenny, J. Calaway, W. A. Salmon, R. Newstead, F.H. Squance, R. Carver, G. Erskine, T. Osborne. At these stations there were 29 schools, containing 1558 scholars.

A mission has lately been established in Madagascar, and probably others in different places.

#### General Remarks.

After the death of Coke, it was found necessary to adopt some general system for the direction and support of the various missions. A Methodist Missionary Society was formed, at a general meeting in London, December 1, 1814. In 1816, its collections amounted to more than \$46,000.

#### Excellence of true Religion.

True religion gives an engaging delicacy to our manners, which education or nature may mimic, but can never attain to. A sense of our infirmities and insufficiency makes us modest. A sense of divine presence makes us decent and sincere. A sense of our corruption, natural and moral, makes us humble.—A sense of divine goodness and mercy, makes us obliging and compassionate.—A sense of our immortality makes us cheerful and happy. True religion is a principle of heavenly peace within us, which expands itself over the human frame and conduct, and sheds light and beauty on all around us. At ease within ourselves, we cannot give others trouble; when the master is God, the servant is Godlike, and if our conversation be on heaven, the graces of heaven will dwell on our lips, and shine forth in our actions.



## Revivals.

The following are extracts from the account of a meeting holden at a Mr. Williams', a sailor boarding house in New York, December 3.

"After singing and prayer, an invitation was given to any seaman present to pray, exhort, or say what the Lord had done for their souls. A sailor soon rose and said a few words, which drew the attention of every one, and then said, 'let us all unite in prayer, for nothing can exceed this important duty.' He prayed fervently for mariners of every description, captains, mates and crews every where—that they might be preserved and protected wherever they were, and be made the disciples of Christ. He then prayed for Mr. Williams, his wife and children, and all the seamen who boarded there—that God would bless them with an everlasting blessing, and reward them abundantly for opening their doors to hold prayer meetings for poor sailors. He thanked God for what he was doing for poor wicked seamen, and all the religious institutions which are now in the world for the promotion of Christ's cause among them. Another seaman arose and said—'my dear shipmates, I am willing to tell you that I am not ashamed of Christ; he is precious to my soul. You know by my speaking that I am not an American. I was born near 3000 miles from here, but I have followed the sea 14 years with those who speak the English language, and it is now as natural to me as my own. I had lived a wicked life, and continued to live so until the year 1811. One day I was so angry with God, that I asked him to sink the ship and me with her, for he could not make me more wretched than I was.' But in the year 1811, when on my passage from Lisbon to London while I was at helm in the night, my eyes were directed towards heaven. I contemplated on the wonderful works of God in the firmament above, and then cast my eyes on the ocean below, on which I was traversing. It brought to my mind that there was a wonderful being who had created them all. I began to feel much distressed in my mind, and continued so. I was relieved from the helm, and wanted to pray. The vessel was a brig, and her quarter deck was something like a round house, there was but a small space between the brake of it and the main mast. I got into that place where no one on board could see me, and there I prayed to God, and the more I prayed the greater was my distress. I then read the Bible for several days and prayed earnestly to God. The third or fourth day I came to that precious passage, which says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Matt. xi. 28. In these words I had some consolation. I then laid down the weapon of my rebellion, and said in the presence of God, 'fire nor water, briars nor thorns, by divine assistance, shall prevent me from making progress in a divine life.' The Lord heard and answered my prayer, and from that time to this, Christ has been precious to my soul! O, dear shipmates! did you ever read the last chapter of the book of Revelation? If you have, how can you live in your sins? Do not plead with God nor man, and say you are poor and unable to do this or that. O do not let your profanity, intemperance and dissipation, prevent you from coming to Christ; for there is not one in this room that is more so than I have been. I can testify to the world that poverty will not prevent any one from accepting the offers of mercy through Jesus Christ our Lord; when I accepted the terms of Salvation, I had not one cent of money;—no, I was wretched in poverty by my imprudence. O come to Christ now, this is the accepted hour; he is calling you by his word, and by his servants here. 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.' Isaiah, li. 1. O my dear shipmates, can you refuse this invitation this evening? I hope you will not."

Extracts from a Narrative of the State of Religion within the bounds of the Synod of Virginia, for the year ending October 24, 1822.

Last Spring the Hanover Presbytery met at Sidney College. During their meeting, God was pleased to begin a work of grace, which has continued with little abatement. Throughout the neighbourhood, general and deep impressions of divine truth have been felt; and the church at that place has been enlarged by the addition of more than fifty converts. Several students of the College have also found grace during this merciful visitation.

While the work was spreading in Prince

Edward county, a similar one began in Petersburg, and gradually advanced, until between sixty and seventy were added to the Presbyterian church, and about 100 to the Methodist church.

The pastor of Norfolk church, with a few of his people, visited Petersburg in the time of the revival there, and carried home with him the same spirit. Great exertions were soon made and blessed in that church. Between forty and fifty hopeful converts are the fruits.

In Richmond, although the excitement has been less powerful, the church has received about eighty new members.

In the town and vicinity of Lexington, there has been a most glorious, and in this state, perhaps unparalleled, outpouring of the Spirit.

This work of grace continues and spreads. Other congregations near Lexington are beginning to feel its power. It is also a gratifying circumstance of this revival that several students of Washington College are brought into the church. The whole number added to the church in Lexington, in the last year, is one hundred, and to those of New-Monmouth and Oxford, about fifty each.

The principal means through which the blessing came, we hesitate not to say, was prayer, the fervent prayer of faith.

Many young men, to the joy of the church, have embraced religion; children from eleven to fourteen years of age, who were not expected to know much of the nature of religion, have professed conversion with a clearness of views and a manifestation of piety, astonishing to men, and glorious to the grace of God.

## HERALD.

BOSTON, THURSDAY, JAN. 30, 1823.

The account of Methodist Missions in the West Indies, and other places on our first page, cannot fail to interest the friends of Zion generally, and particularly the followers of Wesley. We shall continue to publish, occasionally, the history of these missions in various parts of the world, and we shall feel highly obligated to our Methodist brethren for any additional information they may afford us on the subject, as we shall endeavour to publish nothing but facts. The truth will show that they have been indefatigable in their exertions to impart the food of eternal life, to the poor and destitute; and merit the approbation of the Christian and philanthropist. We do not insert this in the way of boasting, but that a recital of these exertions may stimulate others to go and do likewise, believing that it is the duty of every disciple of Christ to use all means consistent with the gospel to spread His benign religion "till the whole earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Rev. D. Hutchinson writes from Hallowell, Me. that in that town, Gardiner and Augusta, the work of God is proceeding in a glorious manner, about fifty appear to have been hopefully converted in about six weeks, and many more are inquiring the way to Zion. The congregations throughout the circuit manifest much seriousness; forty three have joined the society. He remarks further, "these are good and gracious times, but we hope to see a more glorious outpouring of the good spirit." The work moves on in a regular way and there is but little opposition to it.

[The following extract is from the Lincoln Intelligencer, it purports to be an editorial article, the editor of that paper, though not a Methodist, has these pertinent and truly charitable remarks, which we trust will be gratifying to our patrons.]

### "ZION'S HERALD."

We have been favoured with the 1st Number of this Paper—lately commenced in Boston, and intended to circulate principally among the denomination of Methodists. This sect of Christians is increasing rapidly, and, if we may be permitted to judge from their discipline, the progress they are making towards refinement, learning and order, will in a few years be among the most respectable and numerous religious societies in our country. As those merciless times have gone by, when the mere visionary notions of abstract speculators on mysteries as well beyond the reach of human investigation as useless to be understood, formed insuperable barriers against all interchange of charitable or kindly feelings between different religious orders: since Christians have learned to view each other at least with the sentiments of humanity, it is believed we shall give offence to no one, when we express our satisfaction on the establishment of this Paper.

Owing to the want of some medium of extensive communication, some 'Herald' charged with the dissemination of truth, the doctrines of the Methodist Church are wilfully misrepresented by its enemies without the fear of disgrace, misunderstood by most persons, and often little known by many of its members themselves. If we are not mistaken in our notions of the creed of the Methodists

They will realize the advantages of the Paper in the diffusion of liberal knowledge, the correction of many general & local extravagances in their mode of worship, the banishment of some sectarian peculiarities in their manners, and the redemption of their church, in a great measure, from the slander, ridicule and contempt of multitudes.

Within a few weeks, a revival has taken place in Sheldon, N. Y. Between twenty and thirty are now inquiring with great apparent anxiety, what they shall do to be saved. Eight or ten are rejoicing in hope. The work commenced at the house of God. A week or two before the revival commenced in that place, a member of the church returned to his family after an absence of a few days. His wife, who has long been a follower of Christ, told him "a revival was about to take place in the neighborhood in which they lived, for the Lord, she believed, had put it into her heart to pray for those around her." It was soon found that others too were laboring for the same object.

Within six months there has been a little excitement of a religious nature in Orangeville.

A revival in North Coventry commenced about four or five months ago, and bears a very interesting aspect. Upwards of fifty persons are cherishing the hope that they have passed from death to life, and new instances of hopeful conversion are increasing almost daily. The young people are the principal subjects at present. Tow heathen converts are among this number; one from Wahoo, one of the Sandwich Islands, the other from one of the Marquesas.

**Methodist Conference.**—The Tennessee Methodist Conference was held in October last, when it appeared that during the year preceding, upwards of 3000 members were added to the connexion. Thirty-nine candidates for the ministry were admitted to trial. Among the members added to their communion, are some of the Cherokee Indians, who have become hopefully pious.

It is said there are 400 regular congregations of Unitarians in England, and 120 of their churches in Transylvania.

### [SELECTED.]

Two missionaries, Mr. Dunn and Mr. Ruby, have been sent to the Shetland Islands, by the English Methodist Conference, where every thing on their arrival, promised success to their undertaking. The Methodist mission at Korneigalle, Ceylon, in the Candian provinces flourishes; a large mission house and chapel, with a terraced veranda, 80 feet long, with two ranges of detached offices, and a large school room have been erected. The school has increased, and is countenanced by the chiefs. The Methodist Mission in Ceylon, has eleven schools under its care, containing about 486 children, of whom 400 are boys. The infant Missionary Society among the Methodists in Ceylon, raised 500 rix dollars, the first year of its establishment. The Methodist missionaries have recently erected two new chapels in Ceylon, one at Tempale, the other at Chilaw. The expense of them is defrayed by particular friends on the spot, and by the people of the neighboring villages. Mr. Newstead states that there are 51 persons, young and old, in Church fellowship with the missionaries, and 24 others on trial, whose general deportment is good. The English Methodist Magazine, for November, states, that the Methodist missions on several of the West India Islands, are prosperous. In Antigua 181 persons had been admitted to Society during one quarter, and a still greater number were expected to join the ensuing quarter. The negroes here contribute liberally to the missionary cause. In Montserrat, a mission has been lately established, with encouraging prospects. In Tortola there is an increasing spirit of hearing, of brotherly love, and attachment to the gospel. The missionaries are quite in harmony with Mr. Chaderton, the minister of the established church, of whom they speak in high terms, as very laborious and faithful. In Dominica the good work is going on well,

though the long contest between Protestantism and Popery, has created a controversial spirit, which is unyielding. Mr. Croscombe, the Methodist missionary at Gibraltar, states, the spirit of hearing has greatly increased during the last year: 50 members have been added to Society. The blessing of God has extended to the prison and the hospitals.—The garrison Chaplain is very attentive to every part of his duty. The Governor has corrected many abuses of the Lord's Day.

### ORDINATIONS.

On the 12th ult. the Rev. Chester Chapin was ordained to the pastoral care of the East church and society in Granby. Sermon by the Rev. Nathan Perkins, Jun.

On the 15th inst. the Rev. Charles J. Hindale, was ordained pastor of the Congregational church and society at Meriden, Conn. Sermon by Rev. Dr. Chapin, of Weathersfield from Luke, ii. 10.

At Burlington, Conn. Rev. Erastus Clapp, as colleague pastor with Rev. Jonathan Miller. Sermon by Rev. H. Bardwell, late missionary to India.—Installed at Salem, (Waverbury,) Conn. Rev. Amos Pettingill. Sermon by Rev. Dr. Beecher, of Litchfield, from Gal. i. 8.—At Foxcroft, Penobscot, Co. Jan. 1st. Rev. Thomas Williams, over the Congregational church and society in that place. Sermon by Rev. Mr. Loomis of Bangor.

### NEWS:

#### FOREIGN AND DOMESTIC.

##### FOREIGN NEWS.

The little which we have received within a few days is extremely important, the movements of France and the affairs of Spain appear to occupy the attention of politicians both in England and America. The Congress at Verona is at length, finally dissolved. The powers hostile to Spain have consented to try the experiment of negotiation. A messenger was to be immediately dispatched to Madrid, demanding an alteration in the constitution and the adoption of such measures as would comport with the views of their Highnesses, in effect, to destroy popular control. Should such propositions be rejected, Russia, Austria and Prussia will sanction the commencement of hostilities by France. There can be but little doubt of the stand which Spain will take—war may be expected.

From the measures adopted by the Congress, we may infer that the sovereigns of Europe are combined by solemn league and covenant, for the suppression of liberal principles; but we are happy to find that England is as yet, free from the charge of uniting with the others in their despotic measures; it does not appear that she has any share in this intolerance. It is said to be a contest for principle, that is, the right which a power has to prevent the subjects of a neighboring country from modifying or reforming their own government. It may be considered as a contest against the liberties of mankind. Within late years, liberal and enlightened principles have been generally diffused among the nations of Europe and will continue to increase until every despot will be prostrated, and every throne shaken to its foundation. The time is fast approaching when kings and potentates will no longer tyrannize over their fellow-men, but will esteem it sound policy to treat them as their brethren and not as their slaves. Let religion, science and literature be fostered in a nation, and the iron grasp of despotism will be destroyed, the condition of the subject ameliorated and placed on the broad basis of EQUAL RIGHTS.

The Greeks are to be left to the good faith of Turkey, who has given to Lord Strangford, a conditional pledge of future moderation towards them. The London Courier remarks on this—That this is the most farcical of all political farces, delivering the lambs to the tender protection of the wolves.

HAGUE, Dec. 3. A letter from Constantinople, states, that an European Commercial house, established in that city, has presented to the Porte a plan for a loan of 40 millions of Turkish Piestres. Should this loan be really made, this will be detrimental to the Greeks, who are much favored by the exhausted state of the Treasury, and the wavering of the Ottoman ministry.

London, Dec. 7, half past 2 o'clock. An express from Paris, announces the hourly expectation of the Duke of Wellington's arrival there. Rumor adds, that the French Government's determination, in regard to Spain, is suspended until the arrival of the Duke—a degree of the hesitation in the Cabinet of France, which we cannot but consider improbable.



A letter received in London from St. Petersburg, states that Capt. Washew, just returned from his voyage of discovery, had not only passed up Behring's Straits to a higher latitude than Capt. Cook, but had determined the true position of the northern continent of America, from Tey Cape to Alaska, and found an Island north of it, inhabited.

#### POSTSCRIPT.

By the arrival of the ship Acasta, at New-York, on Sunday afternoon, in 43 days from London, papers to Dec. 9th have been received; two days later than those brought by the Ontario, at Salem.

The Congress of Verona had not broken up at the last advices, as before reported, but was expected to terminate its session speedily. The Duke of Wellington, it was thought, would leave Verona about the 30th November. Notwithstanding the strong opposition made by Great Britain, the continental powers, (represented,) had acknowledged the right of France to make war upon Spain, upon the ground contended for by France, which is, of course, the reinstatement of the King and the check of all revolutionary principles which might tend to promote their independence. Dispatches, however, had been sent to Spain and an answer anxiously waited for.

It is said the Cortes, anticipating the decision of the Congress, had resolved to oppose any attempt that might be made against their independence.

Several battles had been fought on the frontiers of France, between the troops of Gen. Mina and the army of the Faith. The latter had taken refuge in France. Mina says he will respect the territories of France. The Regency is still at Lesida. The French watch the movements of both parties.

A severe gale was experienced on the British coast, Dec. 7th, in which a number of vessels were entirely lost, among which was the new ship Topaz, of this port—she went ashore on Crosby Point, in the gale, and bilged—it was expected she would fill the next tide. No lives were lost, and probably the letter bag with other light articles were saved. This ship was one of the new line of Packets lately established between this port and Liverpool.

The Government order has been issued in Hindostan, by the English government, forbidding the burning of widows, while in a state of pregnancy, or when within the age of 16 years. It also enjoins the proper officers to use a strict scrutiny, to ascertain whether compulsion is used or intoxicating drugs administered. It is believed that the practice itself might be wholly broken up, were the English Government disposed to hazard the consequences of suppressing it.

Madame Letitia Bonaparte, (mother of Napoleon,) who lately died in Italy, is said to have left 150,000 crowns to each of her surviving children, Joseph, Lucien, Louis, Jerome, Elizabeth, Pauline, Caroline, and Hortense—250,000 crowns to each of the four children of Lucien—and a palace to her brother.

A bill has been reported in the Legislature, for establishing salaries for the Judges and Registers of Probate, in lieu of all fees. It proposes to establish the salaries of the Judges of Probate for the Counties of Suffolk, Essex, and Middlesex, at one thousand dollars each, and those of the Registers of the same counties at two thousand. The salaries for the other counties are fixed at lower rates. The bill proposes that all fees heretofore paid to the Judge and Register of Probate, shall be abolished, and that in lieu thereof a tax shall be paid to the Register on all inventories of both real and personal estate, by executors, administrators, guardians and trustees, of different rates, according to the amount of the inventory, the proceeds of which shall be paid over quarterly, by the Register, to the Treasurer of this Commonwealth.

The sum of \$327,81, was collected after the services at the annual meeting of the Howard Benevolent Society on Wednesday evening week.

In the county of Rockingham, Va. there are two female children of a most uncommon size. The eldest in March last, was 9 years and eight months old, and weighed 256 lbs.—the youngest was five years old and weighed 136 pounds; and their increase in weight, since that time, has exceeded the increase heretofore, for the same length of time.

Their father is not large, and their mother is small; they have had several other children not above the usual size. The eldest daughter is 5 feet 1 inch, in height, and the youngest 3 11 inches.

Mary Green, an Indian woman from New-England, died in N. York, on the 16th, in consequence of drinking a preparation of corrosive sublimate, by mistake, the preceding day.

A post office has been established at Glenville, and Dr. N. I. Smith appointed Post Master; and another at West Galway church, Dr. L. C. Paine, Post master. This new route communicates with Schenectady.

Hugh Nelson, of Virginia, is appointed Minister Plenipotentiary to Spain; R. C. Anderson, of Jefferson county, Kentucky, to Colombia; Caesar A. Rodney, to Buenos Ayres. John M. Forbes has been appointed secretary to Mr. Anderson, and John B. Provost, Charge d'affaires to Peru.

The Convention made at St. Petersburg, relative to indemnifications for slaves carried off by the British during the late war has been ratified by the President of the United States.

The Palmyra, alias Panchita.—We learn that the District Attorney has received instructions from the President of the U. S. to have the case of this vessel, which was recently decided in the Circuit Court of this District, carried up by appeal to the Supreme Court at Washington. Charleston pa.

#### TRASK RETAKEN.

The maniac Trask who broke jail on Tuesday week, was discovered in the barn of the Hon. Christopher Gore, of Waltham, on Saturday night by Mr. Farwell. He was taken without resistance and returned to the jail in this city, still having on the iron collar and fetters with which he escaped. His beard had not been shaved, and his conduct and answers to interrogatories bore strong marks of alienation of mind.

#### GENERAL COURT.

TUESDAY, JAN. 21.  
SENATE.

Several private petitions were read and committed.

The Order of the house on the incorporation of parishes, came up for concurrence, read and concurred, and thereupon ordered, that the same be committed.

Ordered, That the Hon. Messrs. Austin and Strong be a committee to consider the expediency of appropriating the tax or excise of thirty dollars, which is now paid on the admission of every Attorney to practice in the Supreme Judicial Court, to the benefit of the Law Library in each County, where said tax may hereafter be paid.

Ordered, That His Ex. the Governor be requested to lay before the Senate any settlement of accounts that may have been made with the managers of Amoskeig Canal Lottery so called, and to communicate any information that he may possess relative to the manner in which said Lottery has been conducted.

The report of the committee on Eastern Lands, relative to the message of the Governor, accompanying the report of the Commissioners under the act of separation, was read, and the resolve reported by the committee passed.

#### HOUSE.

The bill to establish the Baptist Religious Society in Belchertown, passed to be enacted.

WEDNESDAY, JAN. 22.  
SENATE.

Ordered, That the committee of both Houses, on the application for new trials, be instructed to inquire into the expediency of providing by law, that actions of replevin may be prosecuted to final judgement, notwithstanding the death of either party.

#### HOUSE.

A bill to authorize the Mayor and Aldermen of the city of Boston, to increase the number of Enginemen, in certain cases, was read a second time.

A bill to enlarge the jurisdiction of the Court of Common Pleas, in the county of Nantucket passed to be engrossed, in concurrence with the Senate.

THURSDAY JAN. 23.  
SENATE.

Several bills of a private nature, passed to be enacted.

#### HOUSE.

A report of the committee on so much of His Excellency the Governor's message as relates to the appropriation of Public Lands for the purposes of Education, and the reso-

lutions of North Carolina on that subject, declaring the inexpediency of taking any measures relative thereto, came down, accepted for concurrence.—Read and concurred.

A bill to authorize the Mayor and Aldermen of Boston to increase the number of Engine Men, in certain cases, passed to be engrossed and was sent up to the senate for concurrence.

The following engrossed bills severally passed to be enacted:—

A bill to incorporate the First Congregational Society in the town of Windsor.

—to incorporate the Berkshire Medical Institution.

—to establish the Bridge between the towns of Scituate and Cohasset, next above the Gulf Mill Dam, so called.

—to incorporate the Columbian Charitable Society of Shipwrights and Caulkers of Boston and Charlestown.

—to establish the Taunton Manufacturing Co.

The House took up the bill respecting Public Worship and Religious Freedom—but before the question was taken, the House adj.

FRIDAY, JAN. 24.  
SENATE.

A bill to incorporate the Salisbury Woolen Manufacturing Company, passed to be engrossed.

A bill respecting Law Libraries, passed to be engrossed.

#### HOUSE.

A bill regulating imprisonment for debt, was reported, with amendments. A motion for the indefinite postponement of the bill was negatived, and some of the amendments were adopted.

SATURDAY JAN. 25.  
SENATE.

A bill to empower the inhabitants of the towns of Salisbury and Amesbury, respectively, to appoint a Board of Health, &c. for removing and preventing nuisances in said towns, passed to be engrossed.

A message was received from the Governor, on the subject of the Amoskeig Lock and Canal Lottery; which was read, and with the documents accompanying it, referred to the committee who have under consideration the subject of Lotteries.

#### HOUSE.

A bill in addition to an act, regulating fences, passed to be engrossed, in concurrence, with an amendment.

Resolves on the subject of the State Prison, reported by the joint Committee on the subject, came down from the Senate, passed with amendments for concurrence—read and ordered to lie on the table.

MONDAY, JAN. 27.  
SENATE.

On motion of the Hon. Mr. Adams, a committee was appointed to report on the expediency of disposing of the property of this Commonwealth in Rainsford Island.

#### HOUSE.

The following bills passed to be engrossed, viz.—To provide a salary (\$1,500 per ann.) for the County Attorney of Suffolk—Concerning the House of Industry at South Boston—In addition to the act for appointing assessors—Respecting Law Libraries—To incorporate the Exchange Bank in Salem—and to prevent the destruction of Pickering in the ponds in Braintree, Canton and Randolph.

TUESDAY, JAN. 28.  
SENATE.

A bill to restrain the taking of excessive usury, was assigned for Thursday and ordered to be printed.

A resolve from the House on the petition of David Gray, praying compensation for extraordinary revolutionary services was read and committed.

#### HOUSE.

The joint committee on the subject, reported, that it is inexpedient to make any further provision for the education of Deaf and Dumb children at Hartford, until those now at the Institution at the expense of the State have completed the term provided for.

#### TAX ON AUCTIONS.

The bill imposing a duty on sales at auction, passed to be engrossed.

#### RELIGIOUS FREEDOM BILL.

The House proceeded to the further consideration of the bill respecting Public Worship and Religious Freedom. After debate, the question "Shall this bill pass to be engrossed?" was taken by Yeas and Nays as follows—Yeas 67—Nays 41.

So the bill passed to be engrossed, and was sent to the Senate.

#### MARRIED.

In Charlestown, S. C. Henry L. Pinckney Esq. to Miss Sabina Elliot Ramsay, youngest daughter of the late Dr. David Ramsay.

In Plaistow, N. H. Nathan Moody, Esq. of Hallowell, to Miss Susan Clark.

In Concord, N. H. Mr. Andrew Willey, of Hopkinton, to Miss Betsey Carter.

In Londonderry, Dr. George Farrar to Miss Hannah Crocker.

In Sekonk, on Sunday evening last, Mr. Whipple Jenks, of Cumberland, to Miss Wealthy Webb, of the former place.

In Attleborough, 13th inst. Mr. Ezra Mason to Miss Polly Smith, both of Sekonk.

At Roxbury, on Wednesday by the Rev. Mr. Elliot, Capt. Wm. Cole jr. of Welfleet, to Miss Bethiah Snow, of Truro.

At Charlestown, Mr. Charles Scisson, to Miss Rebecca H. Jeffries.

In Hartford, Mr. Isaac Fowler to Miss Catharine Willis; Mr. Joseph Miller to Miss Emely Brown.

In Charlestown, [NH.] Mr. Samuel M'Colly to Miss Martha Dutton.

In Claremont, Major Gilman Dinsmore to Miss Wealthy Munger,

In Templeton, Mr. Stephen Holman, of Royalston, to Mrs. Hannah Heywood, of T.

In Rutland, Jan 9th, Capt. Miles Demond to Miss Hannah Holden, both of Rutland.

In this city, Mr. Benj. Bosworth, jr. to Miss Lucretia, daughter of Mr. John Tuckerman; Mr. Charles Jackson, to Miss Jane Jones, daughter of Mr. John Jones.

By the Rev. Mr. Ballou, Mr. Joseph Austin to Miss Lydia Simmons.

#### DIED.

At N. Orleans, Mr. Obed Burnham, of Boston, aged 32. Mr. B. was, emphatically, what Pope has termed "the noblest work of God"—an honest man.

On board ship Aurora, in the Straits of Sunda, Mr. James Lawrence, of Salem, aged 24, son of Capt. Isaac L. of Charlestown.

At Mobile, Dr. Peter Fisk, aged 35.

At Portland, Mr. William Morse, aged about 36.

In this city, Miss Bethiah Lincoln.

Frederick William, only son of Mr. Josiah Jones, aged 8 years and 5 months; Mrs. Sarah Bouncore, formerly of Newburyport, aged 33; Mr. Seth Cole, aged 52.

#### REMOVAL.

#### MOORE & PROWSE,

RESPECTFULLY inform their friends and the public that they have removed the Office of the *MECHANICS' JOURNAL* and *ZION'S HERALD* from No. 30, Market Street, to the room over Mr. CALEB HARTS-HORN'S Hat Store, S. W. corner CORNHILL and STATE STREET; entrance second door from the corner, where they continue to execute in a neat and handsome style, Pamphlets, Cards, Handbills, Circulars, &c.

All orders faithfully executed—the smallest favor gratefully acknowledged.

TO LET—A small chamber—rent moderate—Inquire at this office.

BOSTON, JAN. 25, 1823.

#### JUST PUBLISHED,

AND FOR SALE, by E. HEDDING, and E. WILEY, No. 7, Centre-street—Price 20 cents. Report of the trial of Mr. JOHN N. MAFFITT, before a Council of Ministers, of the Methodist Episcopal Church, convened in Boston, December 26, 1822. Any of the friends in the country who may wish for this pamphlet, can obtain it by sending and applying as above. Also for sale at this office.

#### NOTICE.

MR. ELISHA FIELD is authorized by the Publishers of the "BOSTONIAN & MECHANICS' JOURNAL," and of "ZION'S HERALD," as Collector. Patrons to the above papers will confer a favor by settling with him for the same. Jan. 18.

#### WESLEYAN HARMONY.

THE second edition of the WESLEYAN HARMONY, or a Compilation of Choice tunes for public worship; adapted to the various metres in the Methodist Hymn Book, now in use; with a table of the Particular Metre Hymns; and names of the tunes in which they may be sung. Designed particularly for the Methodist Societies; and has been recommended by the New-England Conference. The work contains 144 pages and will be found one of the best collections of Church Music now extant. For sale by Messrs. James Loring and Jonathan Ingalls, BOSTON—Lowell Adams, Providence; Joshua Hubbard and Harrison Gray, Portsmouth; John Prentiss, Keen, N. H.; Wm. Hyde, E. Deleno and Thos. Dodge, Portland; Enoch Goodale, Saco; Goodale, Glazier & Co. Hallowell; Henry Little, Bucksport; and by various other Booksellers and traders; also by many of the Methodist Ministers—Price 50 cents single. Jan. 9.

#### JUST RECEIVED,

FROM Providence, and for sale by E. HEDDING and E. WILEY, No. 7, Centre-street, price 12 1-2 cents—A SERMON, entitled, "Evangelical and Pharisaical Righteousness Contrasted."—By Rev. TIMOTHY MERRITT. Jan 30



## POETRY.

*Oh, thou that plead'st with pitying love!*

Oh, thou who plead'st with pitying love!  
How large that love and free;  
When sad and wounded here, we prove,  
A rest alone in thee!

Poor wanderers, tir'd and 'rest of all,  
To sin and bondage sold;  
We strive, till freed from satan's thrall,  
We're brought to Jesus' fold.

With fervor at the sinner's heart,  
Thou plead'st to enter in;  
And there the kindly balm impart,  
That heals the wounds of sin—

"Open my sister to thy spouse,  
"My love is ever true;  
"My locks with nightly droppings flow,  
"My head is filled with dew!"

Who shall not, Lord, with love adore,  
When thus Jehovah pleads;  
What breast would close the stubborn door,  
When Jesus intercedes!

Knock at my breast, my Saviour, God,  
Subdue this flinty breast;  
Shed thy reviving grace abroad,  
And be my constant guest!

*The departed Spirit's admission to glory—*  
Well done thou good and faithful servant.  
Matt. xxv. 33.

Welcome, happy spirit, home,  
Welcome this peaceful shore;  
Landed safe, no more to roam,  
Sorrows rend thy heart no more.

Seraph spirits hail thy coming,  
They—thy radiant crown prepare;  
Not—thy robe of light assuming,  
Songs of triumph fill the air.

Gabriel's golden harp is sounding,  
Angels tuneful accents raise;  
Shining hierarch's surrounding,  
Join the lofty notes of praise.

Seated on his throne, all-glorious,  
Straightway to thy Saviour come;  
Mighty Conqueror, all victorious,  
Hark! he bids thee—welcome home.

## A PRAYER.

O! thou eternal one,  
Thy pardon I implore;  
Save me from sin and endless death,  
That I may praise thee while I've breath,  
And praise thee evermore.

Let me but feel my sins,  
And then the load remove  
O! give me power in faith to pray,  
That I may find the better way,  
To taste thy precious love.

The hardness, Lord, remove,  
That presses round my heart;  
Controul my stubborn will, and give  
Assurance that I still may live;  
O! bid my sins depart.

Wash me, till I am clean,  
In Jesus' precious blood;  
Arm me with faith and glorious hope,  
And draw my wand'ring spirit up  
To adore my Saviour God.

And when I come to die,  
O! Jesus, be my Tower,  
Conduct me safe thro' death's dark gloom,  
Let Angels guard my spirit home  
To praise thee evermore.

ARCANUS.

"Nothing can be more clear, more precise,  
more explicit, than the following description  
of Jerusalem; had it been composed on the  
spot, it could not be more exact."

On two unequal hills the city stands,  
A vale between divides the higher lands.  
Three sides without, impervious to the foes;  
The northern side an easy passage shows,  
With smooth ascent; but well they guard  
the part,  
With lofty walls and labored works of art.

The city, lakes and living springs contains,  
And cisterns to receive the falling rains:  
But bare of herbage is the country round;  
Nor streams nor springs refresh the barren  
ground.

No tender flower exalts its cheerful head;  
No stately trees at noon their shelter spread;  
Save where two leagues remote a wood ap-  
pears,  
Embrowned with noxious shade, the growth of  
years.

Where morning glides the city's eastern side  
The sacred Jordan pours its gentle tide.  
Extended lie against the setting day,  
The sandy borders of the midland sea:

Samaria to the north, and Bethel's wood,  
Where to the golden calf the altar stood:  
And on the rainy south, the hallowed earth  
Of Bethlehem, where the Lord received his  
birth.

From the R. Island Religious Intelligencer

## STRICTURES

On the late Trial before the Municipal Court in  
Boston for a Libel.

(Continued from our last.)

"The liberty of the press, consists in the  
right to publish with impunity, truths, with  
good motives and for justifiable ends."—3  
Johnson's cases—394.

Defendant.—"My defence is, therefore pre-  
dictated on the proposition, that I have publish-  
ed nothing but truth."

The Court.—"It is truth—the truth of the  
allegations, of which the defendant has un-  
dertaken to satisfy you: and it is your duty  
to hold him to a RIGID performance of his  
undertaking."

"The task assumed by the defendant, is,  
to satisfy you, that what he has published is  
true;—and not only so, but, that it was pub-  
lished from a good motive, and for a justifi-  
able end. His defence fails, if he do not make  
out both the truth and the goodness of the mo-  
tive, or end. The mere truth is not here—  
cannot be any where, in itself a justification.  
No man has a right to publish every thing  
concerning his neighbour—nor any thing  
merely because it is true. A contrary doc-  
trine would justify every wanton and malig-  
nant attack."

4th Allegation, in the libel.—"He (Maffitt)  
coaxed a young lady to look in his face, and  
sing 'come to my heart: thou stricken deer,'  
&c."

To coax is to wheedle and to flatter. This  
allegation is, therefore, that he [Maffitt] whee-  
dled and flattered a young lady, to look in his  
face and sing "Come to my heart" &c.

The younger Jones, the principal of Buck-  
ingham's "voluntary" witnesses, is the only  
person produced to prove this charge; and  
what he testifies is only hearsay, and illegal  
evidence. His words are "One of my sisters  
complained to me, that Maffitt had requested  
her to look in his face and sing a song from  
Moore—"Come rest in my bosom," &c."

If requesting should be proved by legal evi-  
dence, it would be different from wheedling  
and flattering.

This writer should have consulted his  
counsel, before writing his libel. Mr. Hooper  
says, "We are to call things by their right  
names!"

5th Allegation.—"He (Maffitt) procured  
two young ladies to watch with him, during  
his pretended sickness, and contrived to send  
one of them out of the chamber, that he  
might be left alone with the other."

To procure, is to persuade—to prevail on.—  
To contrive, is to design—to plan out—to ex-  
cogitate.

This charge is, therefore, that he (Maffitt)  
persuaded and prevailed on, two young ladies  
to watch with him; and that he designed,  
planned out and excogitated to send one of  
them out, &c.

The only saying of the younger Jones, the  
only person offered to prove this charge, fol-  
lows:

"One night, two of my sisters watched  
with him. In the course of the night, one  
of them went out to get something, I think  
some warm brandy."

There is no colour of proof that Maffitt  
wanted both to come in—or one to go out—  
or had any previous knowledge of the one  
fact, or of the other—much less, if possible,  
that his sickness was only pretended.

The characters of both of these young la-  
dies set at defiance the foul calumnies of his  
(Buckingham's) pestilential breath. It is  
less manly to slander ladies than gentlemen.  
"A mad man casteth firebrands" (on both  
sexes) "arrows and death; and saith, am I  
not in sport? Cruel sport!!"

Mr. Austin in his closing argument, ob-  
serves, "No criminal intercourse is even  
SUGGESTED. No single fact of actual in-  
decency is even ATTEMPTED to be given  
in evidence."

6th Allegation.—"He ridiculed the persons  
who came to his altar to be prayed for."

To prove this charge, the younger Jones  
is the only witness produced. His words are—  
"In relation to these converts, I men-  
tioned some ridiculous circumstances that  
had occurred when they came to the altar,  
and we laughed together."

It will be readily noted here, that the wit-  
ness confesses that he, himself, told a story  
that made himself laugh also. And it is very  
uncertain whether Maffitt, if he laughed at  
all, laughed at the story or at the teller of it—  
a case liable to happen when the one is not  
more foolish than the other. Least of all had  
the witness, who was then also a professor

of religion, reason to ascribe this involuntary  
smile of Maffitt, to any more profane motive  
than his own, he confessing himself to have  
been the original cause of levity in them both.

7th Allegation.—"He disclosed facts and  
betrayed confidence, when he had pledged  
his honor to observe secrecy."

8th Allegation.—"By cunning and malic-  
ious tattling, he excited discontent and quar-  
rels among persons before friendly, and a-  
mong members of the same family."

To the charges in these two allegations it  
may be replied—

1. They are general charges, against which  
no person can defend himself.

2. They rake deeply into the concerns and  
transactions of individuals and of private  
families, disclosing their confidential secrets  
and communications before the public eye.

3. Newspaper publications of such things  
tend, not to public benefit, but to public mis-  
chief.

4. They tend to generate evil imaginations  
and evil surmisings, bitterness, and malice,  
feuds and broils, disorder and confusion,  
and every evil work, among the members of  
families and societies, which they tend to  
subvert and to deracinate.

5. Such kinds of libellous matters, in their  
own nature, are proofs of the slanderous and  
malicious motives and ends of the writer,  
as well as the evil tendency of such writings.

6. Truth given in evidence (of which in  
this case he fails) will not of itself justify  
slander. It is of no further use than as it  
may tend to aid the writer in making out his  
good motives and justifiable ends. "His de-  
fence," the Court observes, "fails, if it do  
not make out both the truth and the goodness  
of the motive or end. The mere truth is not  
here—cannot be any where, in itself, a justi-  
fication, no man has a right to publish every  
thing concerning his neighbour; nor any thing  
merely because it is true."

9th Allegation.—"He [Maffitt] has been  
beset by satan!"

Some preacher of the gospel, (no matter  
who) after having been caught up into para-  
dise, lest he should be exalted above meas-  
ure, had "a thorn in his flesh—a messenger of  
satan, to buffet him." There is a proverb  
that satan never takes a step without leaving  
his track. His tracks or

10th Allegation.—"We shall publish these  
particulars for the gratification of all those  
young ladies of Boston, who, overflowing  
with love, are ready to sink into his arms,  
and for the comfort of all those silly old wo-  
men, whether in breeches or petticoats, who  
pay their adoration to the man, because his  
wife has had twins."

To republish this unprovoked and luscious  
pasquinade on the young ladies and others of  
the capital of New-England, for only hearing  
a methodist preacher, is to confute, condemn  
and stigmatize it, and to gibbet the writer  
for life, for the finger of scorn and the hiss  
of contempt.

In fine, this reputed libeller, unrestrained  
by the tender charities, which endear, ce-  
ment and protect social intercourse; and un-  
awed by the presence of a polished and high  
minded people, not only "sinks the gentleman"  
but he also "sinks the printer" below the lev-  
el of the indignation of

THEOPHILUS.

## RIGHT USE OF TIME.

What a scene will open upon us, when from  
our eternal state, we shall look back on the  
use we have made of time! What a revolu-  
tion will be wrought in our opinions! What  
a contrast will be exhibited, when we shall  
take a clear retrospect of all we have done!  
And shall we then put off the inspection to an  
uncertain period, when we can neither repent  
to any purpose for what was wrong, nor begin  
to do what we shall then perceive would  
have been right? Let these frequent medi-  
tations on death, lead us to reflect what the  
feelings of a dying man will be. Let us think  
now what will then be the review of riches  
mis-spent of talents neglected or perverted,  
of influence abused, of learning mis-applied,  
of time mis-employed. To entertain serious  
thoughts of death now is the most likely  
method for rectifying tempers, for conquer-  
ing propensities, for establishing principles,  
for confirming habits, of which we shall then  
feel the consequences; for relinquishing enter-  
prises and pursuits, for the success of  
which we may then be as much afflicted, as  
we should now be at their defeat.

He who cannot find time to consult his Bi-  
ble will find, one day, that he has time to be  
sick; he who has no time to pray, must find  
time to die.—He who can find no time to re-  
flect, is most likely to find time to sin: he  
who cannot find time for repentance, will

find an eternity in which repentance will be  
of no avail. Let us, then, under the influ-  
ence of the Divine Spirit, seriously reflect,  
under the law we came into the world: "It  
is appointed for all men once to die, and af-  
ter death the judgment." Is it not obvious  
then, that the design of life is to prepare for  
Judgment; and that in proportion as we em-  
ploy time well, we make immortality happy?

Extract of a letter from Publius Lentulus, Gov-  
ernor of Jerusalem, to the Senate and Peo-  
ple of Rome, giving a description of the per-  
son of Jesus CHRIST.

There has lately appeared in these parts  
a man of singular virtue and piety, who is yet  
alive, named JESUS CHRIST; whom the Gen-  
tiles call the prophet of truth and his follow-  
ers the Son of God. He cures all distem-  
pers with a word or a touch and redeems the  
dead from their graves. As to his person,  
he is tall and comely, of a venerable aspect  
which gives both love and awe; his hair,  
bright, curling and flowing down his shoul-  
ders, parted in the middle of the head after  
the Nazarene mode. His countenance plain  
and most open, his face without wrinkle or  
spot, save that of lovely red; his nose and  
mouth of a graceful turn, a beard forked,  
large, though not long, and red as his hair;  
his eyes bright and voluble; when he re-  
prehends he is terrible; when he admonishes  
amiable and pleasant as is consistent with  
gravity. He has never been seen to laugh;  
but has wept frequently. His discourse is  
modest and grave, without loquacity; his  
limbs justly proportioned, and to the eye  
agreeable and beautiful among the sons of  
men.

That man may well be suspected who  
takes an active interest in all that transpires,  
is busy in every project that is undertaken,  
but in religion only, is idle, inattentive and in-  
credulous. Such a man has not to plead that  
his feelings are not easily excited, or that his  
constitutional temperament is lukewarm; and  
one would think, that if he were dead to ev-  
ery other sentiment, the immense interest  
which he himself has at stake in eternity, and  
the still greater interest of a whole world of  
living souls, to whom religion is all impor-  
tant, would rouse every latent spark of pas-  
sion in his breast, and suffer him not to rest  
in the cause of God, till the affections them-  
selves were quenched in the flood of death.

## DESIRE OF KNOWLEDGE.

A woman, living 40 miles from Philadel-  
phia, hearing there were free schools in that  
city, went thither, procured a place at ser-  
vice,—in four months learned to read the  
New Testament with facility, and then re-  
turned home.

A boy from a distance of 8 miles, went in-  
to a sabbath school in New-Jersey, while on  
a visit among his friends in the neighbour-  
hood; he was so pleased that, on his return  
home, he committed a lesson, came to the  
school the next Sabbath and entered as a  
scholar, and continued a regular attendant  
till a school was opened in his own neigh-  
bourhood.

## PIETY.

Piety communicates a divine lustre to the  
female mind—wilt and beauty, like the flow-  
er of the field, may flourish for a season; but  
let it be remembered, that like the fragrant  
blossoms that bloom in the air, these gifts are  
frail and fading; age will nip the bloom of  
beauty; sickness and sorrow will stop the  
current of wit and humor; and in that gloo-  
my time which is appointed for all, piety will  
support the drooping soul, like a refreshing  
dew upon the parched earth.

## BOUNDARIES OF CHRISTENDOM.

Take a map of the world, and encircle  
with your pencil those countries where wo-  
man is not a prisoner or a slave; where life  
and poverty are secured by anything like a  
well regulated policy: where civilized man-  
ners have obtained, and general science has  
burst fetters of the mind, and you will encir-  
cle precisely those regions on which the rays  
of revelation shine. The boundary of light is  
the pale of Christendom.

## RELIGIOUS PRINCIPLES.

It is not a high station or a low one, great  
endowments of mind or moderate that mis-  
lead men. It is the want of that balance of  
mind which is regulated by religious princi-  
ples and a good disposition.

## DESIRES.

To desire little makes poverty equal with  
riches. He who wants, is not rich—nor he  
who wants not, poor. Riches are not to be  
measured by their use—we cannot call large  
possessions rich, but so much as is conducive  
to comfort.

PUBLI-  
\$2.50 PER AN-  
CONVERSIO-

Stephen Poppe  
of the Society  
November 17th  
attended, on the  
the church pra-  
where he made  
also attended a  
ning, addressed  
with them. H  
Family for Owl  
Capt. Clasby.

Poppe had a  
tian experience.  
Haven, transcri-  
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